WESTERN RECORDER.

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Communication.

For the Western Recorder.

REPLY TO CHURCHMAN.

MR. HASTINGS—The *Churchman*, in your paper of the 12th inst. endeavours to raise a hue and cry of "persecution, misrepresentation, slander, calumny, malice," &c. Without impeaching his character, as he has done mine, I need not inform him, that this stale artifice has been resorted to by the greatest knaves in every age and country. It was a favorite policy of the episcopate, in the days of Bonner and Laud, when the souls and bodies of Puritans ascended on wheels of fire to heaven. But such sorry devices will amount to little in a land of freedom, and an age when men adventure to think for themselves. Let every thing stand or fall, in religion, by the naked word of God, by authentic facts, and fairness in argument.

One word more to the Churchman on the general tenor of his production. He speaks of "unprovoked assault," &c. I have tho't that every discourse from the pulpit, and essay from the press, *provoked* thinking; that truth, and especially christian doctrine, was public property; and as such, neither belonging, by inherent right, to the episcopate, nor to Geneva; that it was every man's right, as well as duty to God and to his own soul, to defend and practice that truth; and accordingly, were I a preacher, I should not consider it an "unprovoked attack," to enquire at me, publicly or privately, if I had stated such sentiments, or to confute them, in christian civility, if the enquirer thought them erroneous. This duty I conceive myself bound to perform, to the best of my ability, to God and to my generation, were it my own father who was thought to transgress the inviolable dominion of divine truth. My regard to him, and obligations to Jesus Christ, are, with me, too separate things, each of which can be discharged without encroaching upon the other. The *provocation*, then, consisted in sentiments being advanced, as I thought, discordant with the word of God; and the *assault*, that I undertook to say why I could not believe them. This conduct, within the bounds of decorum, I apprehend, is every man's right, under liberal laws and an enlightened age, before an impartial community, and where a priesthood does not claim infallibility. "I speak as unto wise men; *judge ye what I say*," is the recommendation of one, having, in my view, better claims to infallibility than our modern preachers. Does that apostolic counsel intimate that we dare not even question any thing we hear from the great and excellent of the earth?

I conceive that vile names are the surest indications of a bad cause that can be.—Mine does not need them.

Now to the subject matter at issue.

I must beg leave to inform my friend the Churchman, that I consider it condescension in me, to take any notice of his annotations on Bishop Hobart's sermon, since I have as good a right to comment upon that discourse as he has, and deem my veracity as much entitled to confidence as any churchman I know. Until I *see* the manuscript in question, or see extracts from it, accredited by the right reverend Author, let the Churchman be assured, that I take the correctness of his citations *only for granted*; and as to his comments, they are at my disposal.

The Churchman says, "the Bishop's object was to insist on the sinfulness and guilt of man." I must certainly add, that I did not so understand the Bishop. The quotation which I made, was, I thought, rather insulated, and the topic itself rather introduced by way of induction, and very transiently dwelt upon. The text, if I remember well, and a very suitable one to a dedication sermon, was somewhere about the words, "How awful is this place!" And to make the guilt and sinfulness of man an *object* of a discourse on such an occasion, and founded on such a text, would, in my opinion, be a reflection upon the judgment of that revered Bishop. He might as soon make a primary or prominent object, of insisting upon the same thing, on the text, "The cloak which I left at Troas." But this being a matter of criticism only, is of little consequence.

The Churchman's shape of the sentiment in controversy is—"Man's depravity is his misfortune, not his crime, until he complies with its unholy dictates, and yields to its unhallowed impulses." I acknowledge that this qualifying clause did not strike me as being uttered in this connexion by the Bishop, or, indeed, being uttered at all; but that he made actual transgression, or the propensity to evil, man's misfortune thro'-out. In this, however, I might be mistaken, and am sorry indeed, if I got the wrong impression. I supposed the manuscript, if fairly quoted, or rather the preacher's words as then delivered, should stand superior to any other affirmation. Having thus conceded that I might get the wrong impression, and represented it so, as far as it is wrong, let us take it up for a fair trial as it now stands, a professed citation from that discourse.

How can we reconcile this statement with such bible declarations, as, "*Behold I was shapen in iniquity, and in sin did my mother conceive me. The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men,* FOR THAT ALL HAVE SINNED. Psal. 51, 58. Rom. ch. 5. It would be as easy, as perhaps useless, to multiply quotations. The last of these texts, in particular, is more to the point than any comment can make it. The term rendered *for that*, in the concluding clause, is in the original, *in, above, beyond, before one's face*; that is, *in relation to*. If the apostle, in connexion with other passages, affirms that the family of man sinned in Adam, *in, above*, and *beyond* that original transgressor, and above the measure of the consequences of that sin, devolving upon the progenitor personally, shall men undertake to deny this, and tell us gravely that they scout and scorn any such doctrine? I again aver, that there is no evasion of this, without preaching contrary to the word of God. Let any prove that *in* is not *in*, but round about, away from; in this case, that man sustains no federal relation to the fall of Adam, for he can hold no other; while an inspired apostle is adducing universal experience in our liability to death, as soon as life is life, in proof of his affirmation to the contrary; and I do unequivocally assert, that, in my opinion, such a preacher, be he bishop, or pope, or angel, is flatly contradicting the word of God. So far forth, he cannot preach the gospel of Christ, but something else; for one object of that gospel is to tell men what they are, and how they came to be such as they are. This is, at least, one half of the gospel of Christ; and until it is taught, and felt, and acted on, mercy and grace are sounds without meaning, to souls dead in trespasses and sins. I have said, that such preaching was not the gospel of Christ, by one half; since the depravity of man, and the manner of his becoming depraved, and his humiliations and responsibilities in his present sinful state, constitute one half of that message, it being the whole soul, body and character of one of the parties to be reconciled. Now my opponent has not put his finger upon the principle then laid down and substantiated. I presume he dared not. Instead of removing the principle as far as it will apply, for it will yet apply to the assertion in question, the gentleman contented himself in going out on an excursion of drivelling and unfounded assumptions against Calvinism, as a thing of all others most hateful. I acknowledge it is hateful to the proud and arrogant spirit of man; and one of its features of hatefulness, besides sundry other obstinate truths, obstinate and humiliating, is this very doctrine of the original and actual depravity of man. But whatever charges of ignorance, or malice, may be levelled upon it, the Apostle Paul must bear his part, and I, for one, will cheerfully bear the other.

I have said, that any representations of the character of man, other than it is in the word of God, will impede or prevent a sound and spiritual renovation of the heart; because it prevents his application to the remedy, as God requires—aside from which requirement there is no application. If the view given of man is different from what the scriptures affirm, it will lead to repentance and belief, as different from gospel repentance and belief, as the view of our character and condition given. If a man believes that he is only partially diseased, will he universally repent? Will he believe in a Redeemer, who is either nothing, or all in all? If he does, tell me why he repents of sins which he does not believe to exist; of a nature that is deliberately corrupt and depraved; in the awful consequences of sin, as threatening or sweeping a human family before it; and in a Saviour, saving from sin and hell, or who cannot save. Should the faith and repentance of the disciple, then, be defective, and this defect be founded upon unscriptural views of his previous character and standing toward God, I now say that his soul is lost, rather, in consequence of his latter mistake, which was the foundation of the former. That soul is lost, should he die in this state; and if his pastor led him astray, by telling him that he is not as guilty and sinful as the word of God affirms *—his soul is lost;* but "his blood is required at his preacher's hands."

In the first place, were St. Paul's views of human depravity, and the manner we came by it, more than what was necessary to incline us to repent and believe the gospel? If more, why publish it, even if he knew it to be so? Why scare us, poor sinners, in the tract of life and time after him, even with an intimation that we were in any sense implicated in Adam's transgression, or subject to its consequences? He only wanted us to repent and believe the gospel. He could have no object but wantonness, in thus tormenting us with unreasonable fears, and unnecessary degradations. Can we charge him of this wantonness, who spoke by the spirit of God? If not, the only alternative that remains is, that he deemed the revelation of our state made by him necessary to our spiritual health: In other words, that our repentance and faith could not be scriptural without it—agreeable to the will of God. Hence, I have concluded, and now repeat it, that discourses which conceal or alter the character of man, other than God has left it in his word, "are to all practical purposes," I mean salutary purposes, "*useless*." They cannot make the Christian which God requires, but something else. I leave it with the Churchman to find out what that something is. It certainly depends upon the degree of error inculcated concerning the extent and exceeding sinfulness of sin; for beyond this, there can be neither humility, repentance, or faith. If I quoted the Bishop unfairly or unfully, it was unknown to me. I apologise for my mistake. But the sentiment, as given by the Churchman, if not exactly, is substantially the same as quoted by me, is equally unscriptural, and may bring along with it other consequences, leading to the damnation of souls. Should this not be proven, I offer—

2d. That man's depravity being his misfortune, "*until he complies with its unholy dictates*," that compliance is his MISFORTUNE also. For if the motives, from which principles to action proceed, be unholy misfortunes, these principles and these actions must be unholy misfortunes likewise. Is it not still true, that a pure fountain cannot send forth corrupt streams, nor a corrupt fountain send forth pure water? I defy the subtility of earth, and more, to get out of this dilemma. Every sound moralist has agreed that it is the motive, or if there be any thing anterior to motive, (for I will for once build a wall), the feeling, affection of the heart or soul, in which that motive is imbedded; *it is this motive*, or this feeling, which imparts to the action its moral character. If the feeling, the motive to sin, be a misfortune, then the sin is a misfortune; and cutting off my head, or that of my lady's lap-dog, are only two little misfortunes, the one differing from the other. What, I ask, is man's depravity, but his unholy dictates? Is it the relation of a trunk of a tree to its branches, or is it more or less? Can that depravity remain a dormant misfortune, and yet send forth "*unholy* dictates," "*unhallowed impulses?*" and if it does, I ask at what portal or coat of the heart or brain, may the unhallowed influence begin? How far is it light and purity in the interior?

'Tis evident that Bishop Hobart admits these *impulses* to have some moral character, before compliance, for they are *unholy*. May I presume, then, to call them wicked? and, if wicked, when, and where, and how did they become so? They are not yet reduced to outward actions. But it seems they are unholy within; since outward *compliance* only, is that which constitutes, in his sight, criminality. Well, then, the conclusion must be, that a sinner is not a sinner, should he hate God or man ever so much, if he does not say a word about it. Will the Churchman abide by this conclusion, and no longer have the impudence to call me a liar? Or if he be dissatisfied with this conclusion, let him remove it, if he can. Let him draw his own, and convince the world, that "*unholy impulses and dictates*" are no crime in the sight of God, but merely misfortunes! I repeat it once more, that such a doctrine can never incline a man to repent, except of his outward actions; and consequently, if the love of God in the heart be essential to religion, all those who believe such a dogma are enemies to God, by wicked works—if hating him, *by impulses and dictates unholy*, be a wicked work; and continuing in that state, if the scriptures be true, I tell them from the best affections of my heart, they must be lost!—Or is it, after our sectarian prejudices, with us, are hushed peacefully in the dust, an error of no moment—yea, "*a misrepresentation*," *an untruth*, "*malice*," and what not, that souls should be thus deluded into eternal perdition. We are told that man is justifiable in the sight of God; that he has nothing to repent of, until he "*yields to unhallowed* impulses." What is this "*yielding?*" I am so dull, and so "ignorant," that I cannot divine. But it can only be outward or inward. If the former, man has to repent but of his outward actions, which cannot be, for God knows not of men's actions, except as proceeding from and expressing the character of the heart. He who stole, or defrauded, may restore fourfold, and thus wipe off his guilt, according to this system; but is this repentance of his sin, in the sight of God? Again, if it is inward; he is not peccable for them, as long as he supposes they are gone on a journey; were never there; and is not guilty until they have taken such a distinct character, "as yielding, or compliance." Far from this the opinion of Christ. Our Lord traces the origin of sin to, and charges criminality on, our sinful thoughts. He makes our depravity, in the essence of it, to consist in these *unholy impulses* themselves, not merely in any other *yielding* to them. Here the divine and human teachers are at direct variance. Let them settle it. Again, St. James, to whom many a fair episcopal edifice is dedicated, for patronage, informs us, "that lust, when it is *conceived*, bringeth forth sin." The sin here may be outward; but the lust is *within*, and is declared, by that inspired authority, to be *sinful;* for he adds, "a man is *drawn away by his own lusts and enticed*." These, however, are his *misfortunes*, altho' the origin of all his crimes; and should God call upon him by the blood of Christ, to desist, this is his vindication—they are my "misfortunes." According to my respondent, the Churchman, a man is not a sinner, unless he is *drawn away;* for I suppose, of course, that he subscribes to the Bishop's sentiments.

3d. I could now, without much difficulty, prove by the sentiment of the Bishop before me, as quoted by the Churchman, to any one unacquainted with sophistry, that man's guilt consists solely in his conduct, and that he has no other guilt of any kind.

Let it be supposed that an unregenerate man always succeeded in suppressing & removing these "*unholy impulses* and *dictates;* that he could raise the trident of pious purpose over them, as Neptune did of old, when winds and waves obeyed: I demand then, would he be pure and holy throughout, as Adam before the fall? To this it will be replied, "there is no man that liveth and sinneth not." But I ask, why not live without sin, and unregenerate too, if the groundwork be pure—for it must be pure, if guiltless? Would Adam sin and fall by *dictates*, or otherwise, a million times in succession, in the same circumstances, and standing at the distance of so many ages of time? To suppose this, would be absurd; for it is natural that experience must teach him, if nothing else. And have not those sinners, whose hearts and souls are so guiltless, before these "*unholy impulses*," like a lunar vertigo, ensue, the experience, a million times repeated, of the first transgressor? Shall I say, that in being sinners at all, each of them is a million times more guilty than Adam? It was his *misfortune* to be made holy, and he became a sinner, somehow; their depravity is their *misfortune*—not their guilt; and they become guilty only by yielding to *unhallowed impulses*. Without these impulses, it was all hallowed, holy; or else what was it? For there can be no moral misfortune or state, surely, that is neither holy nor wicked, good nor evil. I think myself it is a shame to them, to repeat something like Adam's transgression, after they have got this inherent purity, to say the least of it, previous to the *impulses*. But they had these impulses before they knew it. Ah, that is the secret! Here our argument might end. But I have still to remark, that it appears to me the doctrine in question is, the heart of man is a pure peaceful sea; but temptations are winds; the billows rise, under the name of *unholy impulses;* we must quash them by inherent virtue, or God will be angry, and Christ cannot save us; and ordinances will do us no good; and we shall be a scandal in the world. I might add—and have no objection at present to this strain of goodness—let us all be as good as possible. Still I have been such an one, heretofore, as to think that sea-billows were sea-water and nothing else; and if they keep out, as pure as the body of the great deep. In like manner I have thought, by easy inference, that an *unholy dictate and impulse* could not arise save from the bosom of an unholy heart. But to say the heart is unholy, without responsibility or guilt, is strange. This, the Churchman to the contrary, was not, with me, either an "ignorance of the subject, or inattention to facts;" for the parable of the tree and its fruit, used by Jesus Christ, misled me. That sinful thoughts and feelings are not of the fruit, may be true; but if they are in the trunk, it maketh not for me; since "the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." If they repent not, let them answer for it in the great day.

4th. From the preceding review of this dogma, I leave it with the candid reader to judge, whether it be not of the dangerous nature and tendency described. I shall now proceed to say a word on the arguments of the Churchman and the reverend Prelate.

Bishop Hobart's scriptural arguments, in favour of his views, are, "that we are to be judged for the deeds done in the body," &c. Who denies this? But *judged* is not punished. If he means to affirm, that children are not punished from sustaining some relation to their parents, I refer him as near home as the second commandment. It may be replied, this may be only temporal affliction, privation, &c. The command does not say of what kind; but we cannot conclude, with justice to the divine government, that God will punish children for their parents, in any sense whatever, unless there is a natural ligament between them, as moral beings, broad as the "*visitation of iniquity*," thus transferred from fathers to children. If the Sovereign of worlds can transfer punishment from father to children, which must arise from moral considerations, I say it would impugn the justice of God, to aver that he extends these moral considerations farther than the natural bond exists. I desire to be understood; and my argument is, that it would be unjust in God to punish children for the sins of parents, if there was no other bond existing than that of mere propagation. He might as soon show his justice, (pardon the metaphor), by punishing a young mushroom, because it was the offspring of an old one! The Churchman will not deny punishment of some kind, or he will be met by the second command; and I affirm that the federal relation must extend as far as punishment has or will extend, and no farther. If punishment goes an inch beyond this relation, for sin, not actual, it is unjust, and has no more moral meaning or equity, than one mushroom suffering for another. That infants are treated as holding a depraved relation to guilty parentage, cannot be denied, if death, mortality, and pain, be penal. Here is the judicial act held out to view from the balances of Deity. I stretch under that judicial retribution, by inference, a relation, as that alone, which can support its equity, so far as the retribution can extend. Take that relation away, and the reign of death over the race is most cruel and unjust. The abettors of this depraved relation quote scripture in so many words; add to this, they appeal to reason and experience in confirmation of their conclusion. The friends of another system look calmly at the calamity and carnage, rolling mankind away like a perpetual earthquake, and tell us gravely, that there is neither reason nor equity for what we feel and fear, save that our corrupt and corrupting mayweed, or mushroom, produce others like them, by the million. Which of these views is most satisfactory to reason, most honourable to the "worthy Judge eternal," and most consonant to divine truth, I need not surely waste a moment to decide. But it is, to me, astonishing, that men, to gratify a certain lordling, should, on this subject, remain infidels in spite of proof, and stand unawed in the midst of a desolating truth, that is sweeping mankind into eternity by the million. That men are punished for the deeds done in the body, no one denies. But that human beings are also punished, or do suffer in consequence of their relation to Adam, and not simply for what they do openly, is to affirm in unison with the whole government of men and of God. If mankind are only punished for actual sin, why are there so many mothers bleeding at the infant's tomb? Why, says the Churchman, with the ludicrous effrontery of a French cavalier of the last age, *because we are all rotten!* Rotten, and yet wonderful to tell, so pure, as to be in every sense sinless, until our periodical *unholy impulses* come upon us. What horrid work is this!

As to the rest of the Churchman's arguments, his own or those of some other, they are not worthy of a reply, being a few frail vapours, mistatements of calvinistic sentiment, and the fragments of other allegations which have been blown to pieces a thousand times over. If he is episcopate by birth, he probably learned them from the cradle melodies. "Bishop Hobart is not opposed to the scripture doctrine of human depravity; but to the calvinistic doctrine." I have shown from his own words, that he is opposed to all *responsible* depravity whatever, until the period of the *impulses;* what time they come on, I pretend not to say; for it is too ridiculous to speak of mortality, as in itself considered depravity—being no more than that of a plant. To constitute depravity, and apply it to a moral being, it must have regard to deliberate acts, intrinsically evil, as being actually committed by the creature; or that God considered him in a covenant bound with others, and certainly foresaw he would commit them. To speak of depravity, aside from this, is only a play on words.

If the right reverend Prelate is so favorable to the scriptural doctrine, his friend did him great injustice, in not citing some more plausible passage than personal rewards and punishments, founded upon personal acts and character, which has little more connexion with the doctrine of imputation, than the infant Moses and the ark of bulrushes. I refer him and the Churchman to the text from Romans v. already adduced; and ask them to point out the difference between that verse and the invidious calvinistic doctrine. It is obviously the word of God they hate. As to the Bishop's "*impulses*," I should be gratified to know where in the bible are they to be found. You are possessed, some time or other, with "*unholy dictates;*" and I prove it, by saying that "God will reward deeds done in the body, good or bad." Is this the way to prove that the doctrine of human depravity is a scriptural doctrine? The Churchman, for his honour's sake, ought to look askance, at least, at those passages where the doctrine is clearly stated, and defended.

"Calvinists maintain," &c. This sentiment, and those that follow, I shall consider as a slander, until the Churchman cites his authority; for I am, I believe, as well acquainted with calvinists, as a man of his parts can well pretend; and I never met with such sentiments either from the pulpit or the press. He may, however, have met with them. As he has been pleased to name the Confession of Faith, an instrument, it seems he has never read, I will take the liberty of setting him right, by quoting the doctrine of the imputation as there contained. "The covenant being made with Adam, (p. 152), as a public person, not for himself only, but for his posterity—all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression." Is there any thing here about "the human race being *summed* up in Adam; *being in Adam's loins;* assenting to his disobedience; having actual guilt upon their heads as much as Adam; non-elect infants condemned to everlasting misery?" Is any man so lost to shame, much less integrity, as to quote the Confession, for these misgivings? I trust the *divine right* and the episcopate does not need such a champion as this. If it does, I would respectfully suggest the expediency of a second consecration.

On the conveyance of a sinful nature, the Confession hath the following:—"Original sin is conveyed from our first parents unto their posterity, by natural generation, so as all that proceed from them, in that way, are conceived and born in sin." This is surely a temperate statement of an abstruse and solemn subject. It would insinuate, as I

understand it, that children have no actual sin or guilt at all at their birth; much less an actual co-partnery in the sin of Adam. This original sin is *conveyed* to the infant race, by natural generation; not they carried up, to actually rebel with Adam against the divine command. I have no idea the Churchman ever read the Confession in his life; or certainly he would not go right in the face of it, so easy of detection, and in the face of a *record*, requiring no other argument in support of it than scripture, and to be fairly quoted. I would also remark, that Calvinists, as a body, are not accountable out of their church standards.—Rather than use such unworthy means as misquoting and misstating, I would say of the Confession, as a candid man, in a fit of fretfulness, said of Edwards on the Will, "*That it was all wrong, but could not be confuted.*"

With regard to the doctrine of imputation, which indeed is nothing else than feeling that we exist as we are, if it be impossible that one man's sin can be imputed to another, in any sense, it is equally so, that one man's righteousness can be imputed to sinners, as a ground of justification before God. The apostle, in the memorable five to the Romans, reasons both of these grand courses of imputation as inverse analogies; that is, by a singularly felicitous mode of argument, he proves the one by the other. If there be no imputation in the law of nature, neither is there any in the law of grace. They are both and equally false; and so also is the word of God. The Churchman says, "that there is no man who is not sinful and guilty, and who does not need the atoning merits of the sanctifying grace of Christ." To speak of *merit* in the death of Christ, I ask what merit? If it be answered, that he died for the sin of the world, or any individual sinner in it, this is impossible; for there is no man's sin or virtue to be imputed to another. What merit was there in the death of Christ? The merit of personal character, without imputation? Very well: Christ died for himself, or for God. He could not die for himself, without being a sinner; and in that case, he has no merit for himself or others. He could not die for God, or for the laws; because it is absolutely impossible, and inconsistent with divine equity, that he should die for a God whom he had never offended, or for laws that he had never violated. Shall it be said that his death was upon a new and unprecedented *regimen* of grace? I deny it, in behalf of him who appointed, and of him who bled; and affirm to the contrary, that it is quite derogatory to the glory of God, to bring his first begotten into the world, to fulfil laws, unless on principles of law previously existing. There is no new jurisprudence in the economy of grace, so far certainly as appertains to the satisfaction made by Christ; but the fulfilling old laws upon old and standing principles of the empire. Christ did nothing in his atonement, but what any benevolent man could do, having power, virtue, and divine authority so to do. The question then is, why did he die thus upon the old regimen? If it be replied for the laws, I have already shown that this could not be, consistent with equity, unless he was a sinner. If it be said he died for the world, he could not die for the world, by an arbitrary enactment of God; for the universe would not thereby be convinced one particle, of the sanctity of the laws and relations already existing and in force. The only refuge now is, that he died for sinners *by imputation*. Hence the principle of the Churchman is entirely false, *that one man's sinfulness cannot be in any sense transferred to another*, and even those of the guilty to the head of the innocent. Should the poor Churchman, astonished at this conclusion, limp out maimed, and murmur, begging an arbitrary and unprecedented divine enactment, which brought about the death of Christ, and not on the principle which bound mankind to their Maker, and bound too man to man, I again peremptorily deny him any such enactment in the government of God.

Let me now bring the Churchman to a single point. Make your cause of no imputation whatever & "*unholy impulses*" good, & then *you subvert the whole economy of redemption*; for the *applicability* of the system consists in this imputation, and in nothing else; or if you fail, have the candour to acknowledge that "you and your coadjutors" teach doctrines which have no countenance in the word of God. I am at your service to prove this farther, and to take future notice of the remaining items of your piece; but hereafter you will pay some regard to the character and veracity of *Philo*, and of his friends. PHILO.

Religious Intelligence.

SERAMPORE COLLEGE.

Extract of a letter from Samuel Hope, Esq. of Liverpool, (England) to the Editor of the Religious Intelligencer, Oct. 31, 1826.

"Dr. Marshman has just returned from Copenhagen, and is now at my house. He informs me that his reception at the court of Denmark has been most gratifying, and that he has fully and most satisfactorily accomplished the object of his mission, which was to obtain a royal charter of incorporation for the college premises at Serampore. The college will now possess the power of conferring literary & honorary degrees, and the property is immutably secured for the objects contemplated by its establishment. As the civil government is entirely excluded from all influence and control in the appointment of professors or officers, and in the conferring of degrees, the latter does not carry civil privileges along with it, and in this respect is an exception to the law of Denmark, but in all others, it is entitled to every privilege belonging to Universities in (Denmark) the mother country.

"I think it not improbable the Dr. (who seems to have a great wish to see the most active of your friends to missions) may pay you a visit for that purpose, in January; but this is uncertain, and if he should, it will be a very transient visit, for he is ever on the wing, & one of the most active intelligent men I have ever met with, and certainly one of the ablest men of business I have known, either in the character of a minister, missionary, or even layman.

"A letter, dated Calcutta, April 10, received three days since, from Mrs. Ward, daughter of our late most estimable friend Mr. Ward, of Serampore, states that Mr. and Mrs. Judson and their child, 14 months old, were all well, and were either to follow Dr. Price imediately to Calcutta, to purchase the necessaries of which they were then miserably destitute; or. what was not improbable, they would remove the mission altogether to one of the newly conquered provinces, for the purpose of obtaining the protection of the British government."

THE JEWS.

EXTRACTS FROM MR. WOLFF'S JOURNAL.

SIRAZ, *Dec* 12, 1824.

Testimony of Mirza Ali Akbar in favor of Henry Martyn.

Oh, Padree Martin was a good man; and he argued here very much with the Mullahs. They became all weak when arguing with him.

Myself.—Was he never beaten?

Mirza Ali Akbar.—No, but nobody was convinced by him. Mirza Ibrahim wrote against him. Henry Martyn left Shiraz, and had therefore no time to answer; and the news arrived afterwards that he died at Tokat. You, Mr. Wolff, are now his successor; you must take care that the Mullahs destroy not you in arguments; for if you are destroyed by arguments, Henry Martyn is destroyed.

State of the Jews at Shiraz.

Sheikh Ahmed called one evening on Captain Taylor, and drank tea with us. I asked him about the state of the Jews at Shiraz. He said:—

"1. Every house at Shiraz, with a low narrow entrance, is a Jew's.

"2. Every man with a dirty woollen, or dirty camel hair turban, is a Jew.

"3. Every coat much torn and mended about the back, with worn sleeves, is a Jew's.

"4. Every one picking up old broken glass, is a Jew.

"5. Every one searching for dirty robes, and asking for old shoes and sandals, is a Jew.

"6. That house into which no quadruped but a goat will enter, is a Jew's."

In reporting to you this description, given to me by that Mahomedan, I wish you to know that I do not joke about the misery of my brethren; but really this is exactly the condition of the Jews at Shiraz. On my entering the Jewish quarter at Shiraz, I saw old and young men and old and young women, sitting in the streets and begging.—Their heads were bowed to the ground and fainting; and stretching out their hands, they cried after me with a fainting voice, "Only one *pool!* (penny); only one *pool!* I am a poor Israale! I am a poor Israale!" I distributed some trifle among them, and several of the Jews said to me, "Are you arrived? We have heard that you are a son of Israel, and have brought with you the gospel in Hebrew. Give us the gospel!" I told them that I intended to visit them in their houses. And while I was speaking with them, I heard the poor Jews and Jewesses crying, "I am a poor Israale!"

MISSIONS IN BOSTON.

In 1816, a society was formed in Boston, the object of which was to seek, in every feasible way, the instruction of the ignorant, and the salvation of the poor, especially of those whose own inclination or ability did not lead them within the influence of the ordinary means of grace. It paid great attention to Sabbath Schools, in which, for several years, from 800 to 1000 children have been instructed, and many, both of teachers and scholars, have become hopefully pious. Through its instrumentality, was established the system of primary schools, in which all the poor in the city are instructed. It contributed much to the formation of the Marine Bible Society, and to the establishment in South Boston, for juvenile offenders; also to the erection of the Penitent Females' Refuge. It established the preaching of the gospel in four different places, of which that in Charter-street was soon attended with a blessing. It eventually led to the formation of the Hanover-street church, to the settlement of its present pastor, the Rev. Dr. Beecher, and to the gathering of that congregation on which the showers of divine grace are now so copiously descending. It also led to the erection of the house in Green-street, which has been lately dedicated and opened, and to the pastoral charge of which the church and congregation collected by his hand, have invited the Rev. Dr. Jenks, the long tried agent and missionary of the society. The supporters of this system of benevolent exertions have been comparatively few, each contributing from 20 to 100 dollars per annum.

The Boston Recorder and Telegraph, from which we have derived these facts, informs us, that at a meeting of the society held in the vestry of Hanover-street church, on the 23d ult. it was stated that there was a necessity for uncommon exertions on the part of the benevolent, for the repletion of its treasury. This was urged on the ground that the application of gospel truth is the only means of purifying society, and rendering the social state safe and happy. A subscription of $1500 was made at the meeting, and papers were circulated in the city for further contributions. Truly, "they who give to the poor, lend to the Lord; and that which they give shall be paid them again."

The amount of donations acknowledged in the Missionary Herald for December, is $7,872 88, besides legacies, clothing, &c.

Revivals.

There is some diversity of opinion among the promoters of revivals, about the measures which are most proper to be pursued; but where Christians *feel* as they ought, they *cannot be idle;* and if they continue to act under the influence of right feelings, they will strive to be wise as well as zealous, in winning souls to Christ; and will therefore be likely to obtain the blessing of heaven upon their exertions.—The enemy of souls, however, is always striving to interrupt them, or to lead them astray. If he cannot keep them from effort, he will tempt them to the exercise of self-confidence; or, failing in this, he will fill their hearts with suggestions of unbelief. He will thrust obstacles in their way; he will strive to dishearten or to irritate them, or to fill them with maxims of worldly policy, instead of leaving them to the dictates of that wisdom which is from above; or, as the last resort, he will transform himself into an angel of light, and urge them to the zealous inculcation of error, and the adoption of unwarrantable measures, for the pursuit of their object, and then push them onward to the greatest possible extremes. In some one of these ways, he too often succeeds in securing his object. Every thing, therefore, which can serve to throw light on the subject of promoting revivals, must be read with interest by the christian community; and on this account we recommend the perusal of the following communication:—

REVIVAL IN CANANDAIGUA.

MR. HASTINGS—In my communication of last week, I gave a very general account of the recent revival of religion among the people of my charge. While I regard these precious seasons of pentecost as the peculiar work of God, as the kingdom of grace is a kingdom of means, I have been accustomed to regard it as in no way detracting from the divine grace and glory, to use those measures which are so plainly recommended in the scriptures, to promote the advancement of this blessed cause; and that it was our duty to be diligent, "in season and out of season," to prepare the church to desire, appreciate and improve the out-pourings of the Holy Spirit; and also to impress on the hearts of sinners a deep sense of their guilt; the absolute necessity of an entire change of heart, and correction of life. And I am more fully confirmed than ever in the belief, that there are general and special measures to be adopted, to promote revivals of religion; that it is not enough to preach the gospel faithfully on the Sabbath, and attend the usual appointments of the church. If we do no more than this, we have little prospect of a revival of religion.

For near two years after my settlement in this place, the appearance of our congregation became more and more interesting, and all the externals of religion appeared unusually flattering. All was prosperity within, and peace without. We became fully sensible, that to prepare the church for a "refreshing from the presence of the Lord," and to lead sinners to tremble in view of their dangerous and guilty situation, it was essentially necessary to hold up continually the broad and eternal distinction between the renewed in heart and the impenitent; that while, for all the purposes of this life, there may and should be harmony and socialness of intercourse; yet on the subjects and duties of experimental religion, there can be no community of interest and feeling, or harmony of conduct, between the "church" and the "world." Hence one grand effort, which we felt it our duty to make, was to persuade the church to "live above the world"—"to come out and be separate"—"not to be conformed to the world;" and I am happy to add, that it required but little exertion to convince the great body of the church, that the common pursuits and pleasures of "the world" were wholly inconsistent with the holy profession of the gospel: that it was ruinous to the salvation of sinners, as blasting to the hopes and consolations of piety.

This impression becoming deeply settled in the minds of the church, led to another desirable result, to which I have always thought the minister of the gospel, and every Christian, should directly aim—to persuade the young and gay, that the course of youthful and worldly pleasures, however innocent it may appear to them, is a course of guilt and danger—the most effectual way to cast off wholly the fear of God, to drown the sensibilities of their moral nature, and lead on directly to the unbroken security of impenitence.

The more than usual abstraction of the church from the world, together with the more plain preaching of the gospel, in relation to the dangerous and destructive influence of inordinate attention to the pursuits and pleasures of the world, created considerable excitement among those who had been unaccustomed to moral restraint, and who supposed the minister had nothing to do with the desires of his people, in regulating the recreations of life.

At this time, when there were many to hear, and an effort was made to preach the doctrines and duties of the gospel plainly and pungently, there was yet no special influence from above, to fasten the conviction of truth on the hearts and consciences of sinners. The church was evidently unprepared to receive the spirit of God, and engage in the work of a revival.—There were "stumbling blocks" somewhere. The "way of the Lord" was not made "strait." There were needed "works meet for repentance;" the fervent and faithful prayers, together with the active efforts of the people of God.

In this state of things, in connexion with one of the deacons of the church, a young lawyer of high standing, I commenced visiting the members of the church at their own houses; solemnly inquiring as to their own personal piety; the reasons and evidences of their hope in the Saviour; also in regard to their private and domestic duties, whether they were in harmony and love with the church, and at peace with the world; thus endeavouring to ascertain what obstacles existed in the way of a revival of religion; to point out and enjoin those private and relative duties which are essential to personal religion and practical piety. These family visits, which we always endeavoured to close with prayer for the blessing of God on our efforts, were productive of more immediate and lasting good than we had anticipated, We thus had it in our power to do away wrong impressions, to correct misstatements, to heal existing difficulties, to restore friendship and love, and create a new and livelier interest in the prosperity of the church and the salvation of sinners. We found our own hearts benefitted, and received abundant proof that our labours were not in vain. I would earnestly recommend this course to every minister. He will greatly benefit himself and those who visit with him, as well as secure great good to his people. In these visits we often found opportunities to converse with those who were not of the church; before believing parents to show an interest for their unbelieving children, and thus to create in the pious of every household a livelier interest and desire for the salvation of the impenitent. We had not completed our visiting, before we received evidence that the "Lord had come;" and now, instead of cold and formal professions, we were met by deep searchings of heart, for reasons of hopes long cherished, and also by the unexpected and anxious inquiry from the impenitent, "What must we do to be saved?"

We now found it necessary to use measures to secure the progress of a revival; for it became evident that a revival was, in mercy, granted us.

During all this time, there were more frequent meetings among private Christians than usual; and females becoming more sensible that it was their privilege and duty to aid in the salvation of souls, assembled often by themselves, to pray for the grace of God, and became powerful auxiliaries in stirring up the minds of their sex to the great and important concerns of eternity.—Neighborhood meetings, in private families, for prayer and religious conversation, where many would come in, who were not accustomed to attend on the more public means of grace, were signally blessed.

As revivals of religion were unknown to most of the community, and fearing that meetings for inquiry, conducted in the usual way, might not secure the attendance of all really awakened and anxious, we requested all who were under serious impressions, to remain after the usual exercises of our meetings were closed, for personal conversation. Thus, while the effect of truth was clear and visible on their minds, a most favourable opportunity was given to press the duty of immediate submission to God, and acceptance of pardon on the conditions of the gospel.

A short time previous to the appearance of the general seriousness, a day was set apart for special fasting and prayer; the result of which was more happy than we had anticipated. Similar seasons, the most valuable and precious to a church, were often observed afterwards. It was also recommended to all, to observe days of private fasting, self-examination and prayer.—Constant effort was made to impress on all a deep sense of entire dependence on God; and that not through the multitude of feeble means and measures, but by fervent prayer in the closet, were those holy desires to be created and cultured, which secure the blessings of God's spirit. We feared that the necessary public means and measures of a revival, might, in the minds of some, supersede the necessity of increasing in private duties, and prevent that "secret" devotion which God has promised to "reward openly." The result was, an extraordinary spirit of prayer; and of the many subjects of grace, it could be said as of Saul, "behold he prayeth."

The hopeful subjects of regeneration were advised to the immediate duty of prayer, *not in public*, but with smaller and more private circles of devotion, until they were somewhat established in their hopes, and could appear clear and consistent in their views of pardon and reconciliation. They were also advised and ready to direct their efforts, to secure the salvation of those with whom they had long associated in sin; and *they* became the powerful preachers of righteousness, by the change of their lives, and their affectionate and solemn appeals to the consciences of the impenitent.

It was our desire and effort to convince all, that each one had something to do. Thus was secured an interest and activity throughout most of the church and all the newly converted. In this way the best evidence of genuine conversion was secured and manifested. At every step it was increasingly apparent, that the only efficient means of awakening and converting sinners, was the simple exhibition of truth, and this drawn directly from the bible, in the plain and humbling declarations of its doctrines, and the full obligation of its precepts. This was seen to secure most immediately and directly the desired result. Nothing seemed so powerfully to affect sinners as the exhibition of their guilt, in the tender solicitude and the dying agonies of the Saviour for their redemption; and nothing appeared necessary to lead them to that prostration, essential to their deliverance from sin, but the sovereignty of God, in regeneration by the Holy Ghost. These doctrines, connected immediately with the present obligation of the sinner to repent and believe, constantly enforced, created a trembling interest and a melting tenderness, which I have seldom witnessed: And I am more fully convinced than ever, that the best time to preach the doctrines of the gospel, and the first duties of a sinner arising from them, is during the season of religious revival; thus drawing directly from the sinner's own experience, a sanction to the doctrines of grace. This guards against sectarian influence, and prevents deluded souls from settling on a false foundation, by regarding the passing away of their alarm in conviction, for genuine conversion to God. The *Spirit of God* is surely the *best* teacher of gospel doctrines, and the duties arising from them. Then it must be, when that spirit is operating on the hearts of sinners, that it is the best time for the preacher to draw out, explain and enforce the doctrines and precepts of the gospel. I cannot but believe, that one great reason why so many live with but faint and inconclusive evidences of their regeneration is, because their feelings, a most important part of their moral existence to be sure, are often times addressed to the neglect of their understanding; and while they may have *a hope*, rising indeed from genuine regeneration of nature, having been unaccustomed "to prove all things," they are often at a loss for satisfactory reasons to support the hope that blesses them. *Hope* is the offspring of *faith*; and faith is more or less valuable, as its objects are more or less distinctly understood. These grand objects of christian faith can be distinctly apprehended, only, from a thorough insight into the doctrines of the gospel and the duties of experimental religion. That man who is clearly taught the doctrines of grace, when his mind is deeply impressed, and his soul all alive with the realities of religion, gaining experimental proof at every step of what he is taught, will be most firmly established, and most rapidly grow up towards the perfection of the gospel. Religion to him becomes, not simply a matter of feeling, but of principle. It not only seizes the warm affections of his soul, but it gains the full possession of his understanding.

In this way, too, I am induced to believe, may be to some degree avoided, that unhappy reaction, which often follows even genuine revivals of religion. Our affections may grow cold, but the principles of our understandings are more settled and permanent. These, enlightened and corrected, on the truths of the gospel, are the most effectual preventives to a declension of religious fervour. We endeavoured always not only to produce immediate effect, but so to produce it, that it should be abiding, and not yield soon after to a reaction and return of previous coldness and insensibility. While it is unquestionably required that special measures should be used, from the speciality of the season, should they not be such as shall tend to perpetuate the blessed season of divine refreshing? It is too common for Christians to expect the close of a revival; and nothing more directly hastens on its termination. Hence we endeavoured to persuade the pious, that the duties and privileges of a revival are the duties and privileges of a Christian's life; and that a return of coldness and declension is nothing but a guilty drawing back from the service and communion of God; that God does not withdraw his spirit, but the people close their hearts against its influence and grieve it away.

I mentioned in my last, that we had but little opposition to contend with from any quarter. I know it is common for opposition to exist to revivals of religion, and that opposition, however formidable it may be, is no proof against the genuineness of a revival, but generally to the contrary. Still, in itself considered, though it may be made the means of exciting the people of God to greater effort in supplication and active piety, it is far from being desirable. That we had but little, was owing rather to the good providence of God, than to any wisdom or precaution of ours. We have in our church some of the most respectable and influential of society, and they were the most forward in promoting this revival: They were not unwilling to lead the devotions of God's people any where—to speak for God any where, and to exhort sinners to repentance any where. This gave at once an imposing character to our efforts, as they were always ready to lend their support to their minister. Did our most respectable laymen know what aid they have it in their power to render, they would not so generally bury their numerous talents of learning and influence. Not only did this circumstance tend to prevent opposition; but in the gracious providence of God, the first hopeful subjects of grace in this revival were from the highest class of society; from among the most influential of our community; from those who had been leading in all the fashionable amusements of life. Many, from whom we might have expected opposition, became the first fruits of this precious revival. From these circumstances, we were happily freed from that open hostility and opposition which so often appears from the enemies of the cross. We were led to inquire, why so few from the higher classes of society are numbered as subjects of religion? We apprehend one great reason to be, that they were not as faithfully dealt with as those below them in life; that they are often regarded as standing too high for the reach of humble piety, for affectionate and pungent exhortation. We resolved that not one should lose the plain warnings of the gospel, on account of his elevation in this world; and God has so directed his mercies, that very many of those in our dear congregation, who stand high in this world, are now, as we trust, the meek and lowly followers of Jesus. Indeed, most of our first youth are now the active members of our church. And are not our ministers and churches often negligent of their duties toward the "wise and prudent" of this world; and if the means of grace were used with them, in that earnestness and plainness which their pre-eminent danger demands, should we not see more from among them lending their powerful aid to the cause of Christ? If the "people of God" are to "inherit the earth," the proud Herods of this world must come down to the feet of Jesus.

I mentioned signal answers to prayer. Some of these were so manifest and affecting, that no one can doubt that God does answer the petitions of his people in the moment of their supplications. I have seen the proudest sinner break down in the hour of conversation and prayer, and till this time living a life of devoted piety, there dates the beginning of a new life. A sister was known to consecrate a whole night to prayer, for the salvation of an ungodly brother; and at midnight, like the jailor, he cried, "What must I do to be saved?" Some, that had been contending against the doctrines of grace as Universalists, for years, and also against the piety of their nearest friends, were suddenly subdued, and brought to unite with them in the profession of piety.

To guard against the unhappy influence of apostacy, we seldom allowed those rejoicing in hope, to discover in us any confidence in their regeneration, until for some time they had examined themselves and become satisfied that all was not a delusion. We considered it safer to take away a new created hope, by the strictness of our examination, than by an expressed joy, to establish them at once in the assurance of its excellence. Though it is difficult not to rejoice with exceeding joy, at the first ray of hope that is caught by a sinner rising from the gloom of spiritual death, yet I cannot but think a young convert may be too soon established in the hope of his regeneration. If he is really converted, time and examination will brighten his evidences, and make him a happier and more useful Christian; and if he is not, it may be the surest way of detecting the delusions of Satan, and the false joy of his deceived and deceitful heart. It has been our happiness not to witness any cases of decided apostacy from a faith once professed.

It was considered highly important to watch over, instruct and encourage those who became the hopeful subjects of grace; that it was not only important to awaken the unconcerned, and to impress the impenitent; but also vastly important, while we must regard the newly converted as "babes in Christ," to lead them along through the first steps of a pious life, towards a preparedness to unite with the people of God in the ordinances of the gospel, and the more public and active duties of religion, thus to secure them from foreign and sectarian influence, and prepare them to appear as "polished stones in the spiritual temple of our God." With one spark of grace they might be safe in heaven at last; but yet be but poorly prepared to enjoy religion here, meet the temptations of life, become useful labourers in the vineyard of the Lord, and consistent Christians in the church of Christ.

In the admission of members to the church, we required a pledge that the practical duties of private, domestic and social religion should be regarded, and that all the great institutions of christian benevolence should be supported, as God has given ability, by the bestowment of his temporal favours.

I cannot close this letter, already longer than I intended, without recording an obligation for the aid of religious tracts. One of these preachers of righteousness has often done more towards rousing and regenerating a soul, than many sermons, though drawn directly from the gospel. From what we have seen, let every minister be encouraged in his labours with bible classes; and the Sabbath school teacher be assured that he shall reap in due season, an abundant harvest for all his labours of love.

Praying for the continued and more copious showers of grace with you and others, I am, dear Sir, affectionately your's,

A. D. EDDY.

December, 1826.

VERNON CENTRE.

A letter to the publishers of the Recorder, dated Dec. 22d, says—"Twenty-two were examined this day to be united with the church. The revival is now more powerful than ever."

Revival in a Female School.—It gives us very peculiar pleasure to learn, that a work of divine grace appears to have commenced in the Female Classical Seminary at Brookfield, Mas. and that the inhabitants of the village also participate in the blessing.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, DECEMBER 26, 1826.

The present number concludes the third volume of the Recorder.

In reviewing the pages of the present volume, it is readily perceived that the subject of revivals holds a conspicuous place. The first number contains a notice of a revival at Vernon Centre, which had been preceded by revivals in Western and Rome. Since that period the number has greatly increased. All these, however, had been preceded by powerful revivals at the north; and the work which commenced about two years since at Governeur, seems to have extended itself southwardly, till it has finally pervaded almost every town within the limits of the Oneida Presbytery. Revivals have also been enjoyed at the east, and at the south, in various directions; and in towns and cities, in colleges, and in schools.

The annual concert of prayer for colleges, seems not to have been in vain. One of the colleges dates the commencement of a revival at that precise period; and several others commenced soon afterwards. What an encouragement for perseverance in prayer!

Bible classes and Sunday schools have been signally blessed. The friends and conductors of these institutions have long been praying for converting grace to descend upon them; but the showers of mercy, in some instances, have been so copious and unprecedented, as almost to stagger the belief of those who have witnessed them. Such dispensations form almost a new era in the history of these institutions, and afford unspeakable encouragement for perseverance in their promotion.

The revivals which have taken place within the western districts of this state, have been for the most part connected with the progress of home missions; thus verifying the proverb—"he that watereth shall be watered again." The cause of home missions has received a new impulse the year past. The organization of the American Home Missionary Society in May last, met with general approbation throughout the country; and in this, as well as in other parts of the Union, it now embraces flourishing auxiliaries. The increasing population at the west, however, demands that our exertions should be increased an hundred fold; and on this subject there is no time to be lost.

The subject of evangelists has excited considerable interest within these few months past; and an association for their support, as appears in the 38th number of the Recorder, has recently been organized in this vicinity. The labors of evangelists are greatly needed in revivals; and this circumstance should not fail to lead to the general adoption of efficient measures for their support.

Edwards' History of Revivals has proved an important text-book in this vicinity, for the year past; and a review of it is found from the 15th to the 24th numbers of the Recorder, inclusive. Every Christian, at the present day, should have access to this work, and sure we are, that if it were more generally and more carefully read, there would be less doubting and cavilling on the subject of revivals.

Every successive year adds to the importance and prosperity of foreign missions. The return of Mr. and Mrs. Stewart from the Sandwich islands, on account of ill health, though a loss to the mission, has been attended with some peculiar advantages. The details which Mr. S. is now personally carrying before the American churches, cannot fail to enlist a growing interest in favour of missionary enterprize. The progress of the good work in those islands—the encouraging accounts which have been received from the stations at Ceylon, at Palestine, and from those among the aborigines of our own land, afford matter of the greatest encouragement to the American churches. The exertions of the English Wesleyan missionaries have been crowned with great success in the Harvey islands; the American Baptist missionaries, who were long chained and imprisoned in the dungeons of Ava, have been released; and though the friends of Zion have to lament the death of several valuable missionaries, the year past, the places of the deceased are about to be filled by others who went out to succeed them.

The American churches have to lament the death of Mr. Crane, the tried friend of the aborigines—Mr. Fisk, the worthy companion of the late Mr. Parsons, of Palestine—Messrs. Frost and Hall, of the Bombay mission—Mr. Sessions, of the colony at Liberia, and Guy Chew, the interesting native of Tuscarora, who was preparing for a mission among the tribes of the wilderness. Such afflictive dispensations should serve greatly to humble us, and to excite us the more earnestly to enquire, "Lord, what wilt thou have me to do?"

An additional missionary has been sent to Malta, two have embarked for Palestine; one has offered his services to go to Liberia and two or three were to embark during the present season for Bombay. In England, there have been several important reinforcements, and on the whole the numbers of missionaries are not in the least diminished. Nor should we forget to acknowledge with unfeigned gratitude, that the God of missions is raising up many faithful labourers in the midst of the heathen, who are soon to become a "great company of preachers," widely to disseminate the gospel of salvation.

In the circular which was issued by the lamented Hall, of Bombay, we have been furnished with a dreary picture of the present moral condition of the world. The darkness of heathenism pervades by far the greatest portion of our race; the Mahometan delusion occupies another large portion; and that portion which is called Christian has many a large subdivision, which is the seat of heresy and spiritual barrenness. Here and there only a verdant spot is seen. The present exertions which are making towards evangelizing the world, when viewed abstractly, fill the imagination with grandeur and sublimity; and the success which has attended them, cannot fail to gladden the heart and to kindle the ardour of every sincere friend to the cause. But when these exertions are viewed in connexion with the mighty object which lies before us, how do they dwindle away into comparative insignificance! The truth is, that Christians have but just begun their operations, and are not yet awake to the importance of the cause.

The cause of bible distribution has received a great check in Russia; it has suffered in Great Britain, through the apochryphal controversy; and in this country, for a few months past, thro' a deficiency in funds. This is greatly to be regretted. A new series of Monthly Extracts is now to be issued in this country; and the cause will doubtless be sustained. Our home wants are still accumulating: South America opens a wide field for distribution; and if the bible is at present rejected in some portions of the earth, it will still be received wherever the cause of missions prospers; and on the whole, there will be an increasing demand for translation and distribution.

Tract distribution is every where increasing in extent and usefulness.

The cause of seamen, we believe, has not declined; though from the discontinuance of the Mariners' Magazine, we have been less liberally supplied with documents than formerly.

In looking over the articles that have special relation to the western districts of this state, we have seen increasing evidence of the prosperity of our institutions, and of the cause of Zion, in the midst of us and around us. If the inhabitants of this portion of the country continue to act with wisdom, zeal and unanimity, the blessing of God will continue to descend upon us. There is great need, however, that our exertions should be increased, in behalf of every good cause which we have espoused; and our different institutions and enterprizes are so intimately connected in their operations, that no one of them can be neglected without injury to all the rest. Let us remember this, and do what our hand findeth to do with all our might.

In the political world, but few events of importance have occurred. The Greeks have continued the contest for their independence, and notwithstanding the reverses they have suffered, do not yet despair of obtaining it. A war in India has resulted in the subjugation of a part of the Burmese territory, & as usual, in the extension of the British empire in the east. With these exceptions, unless the war recently declared between Russia and Persia, of which we know but little, and the occasional skirmishes between the patriots of the south and their Brazilian neighbours, are taken into the account, the world has remained at peace. The death of Alexander, and the succession of Nicholas, instead of his elder brother Constantine, to the throne of Russia, has excited some disturbances in that kingdom. In Portugal, a change for the better has been made in the constitution of the state. In the other states of Europe, no political change has taken place.

In this country, we have this year celebrated the *jubilee* of our national independence; and on that day witnessed the departure of two of the sages who signed the declaration, one of whom was the author of that instrument, and the other the most powerful advocate for its adoption. Our national and state concerns have been, on the whole, conducted with skill and success; and the various employments of life have in general been attended with prosperity.

We are glad to see such articles as the following in religious papers, which once held the language of indifference to the subject of church music. The new editor of the Recorder & Telegraph may effect much by his influence; and the meeting to which he alludes, may be considered as a token for good:—

CHURCH MUSIC.

The interest in this subject, which was recently excited in this city by Mr. Mason's address, has not subsided, but has apparently received a new impulse. A meeting was held at Hanover-street vestry, on the evening of the 7th inst.; where the proceedings were such, as to give promise of some permanent improvement in the sacred music of this city. Rev. Dr Beecher was chairman, and Mr. Geo. Dennie, clerk. The subject received a free and full discussion; in which Rev. Messrs. Beecher, L. Dwight, Green, Knowles, Rand and Anderson, with Messrs. Noyes, Snow and D. Hale, took part. A committee of eighteen gentlemen was appointed, two from each church in the baptist and evangelical congregational connexions, and one methodist, to take the whole subject into consideration, and recommend measures for the improvement of music. The meeting very unanimously adopted several leading principles, similar to those which had been advanced at the former and present meetings, as a general guide to their committee. They are, in substance, that sacred psalmody is a very important part of divine worship; that the cause of religion demands an improvement in the present style and performance of it; that it is the special duty of *Christians* to make efforts for that purpose, and also to prepare themselves, when practicable, to take part in singing; and that the most eligible mode of conducting church music is by a choir, under the guidance of pious men, with whom that part of the congregation who understand music may join.

All our readers who take an interest in the discussions which relate to the High Church, will do well to preserve the late numbers of the Recorder, as we may hereafter have occasion to refer to them. The discussions will probably continue for a considerable time; but they must somehow be made to occupy less room.

"Philo" desires us to apologise for the length of some of his late productions; and promises to be more brief in future. His "reply to the Churchman," is found on our first page.

Our Correspondent "D***," will perceive that the substance of his remarks has been anticipated, in another communication. He has our thanks for his favour; and perhaps it may be serviceable to us on some future occasion.

Political.

FOREIGN.

Bolivar.—Accounts from Colombia, very unfavorable to the character of Bolivar, as the "liberator" of his country, have been received. They represent him as aspiring to despotic power, and to be pursuing measures calculated to insure to himself and his family the absolute sovereignty of the country which he has so successfully contributed to emancipate from the Spanish sceptre; and there appears to be too much appearance of truth in these representations. But premature as we have considered the attempts which have been made, and these too by high authority, to place him in competition with Washington—believing it better to wait the issue of his enterprise, and see how he should dispose of the power with which he has been intrusted, before we consented to rank him with our political father; yet we are not now prepared as hastily to condemn him, but rather to suspend our opinion, until farther accounts shall decide the truth or falsehood of those recently received. This chief has the examples of Washington and Napoleon before him, and he must soon determine, if he has not already, which of them he will imitate. When this question is finally decided, the world will no longer hesitate respecting his character; and whether he shall again become the object of public admiration, or be consigned to infamy, must depend upon the choice he shall make.

From France.—Paris papers to the 16th of November, have been received by an arrival at New-York; but they contain little news of importance.

The Stockholm Greek committee has just sent a further sum of 10,000fr. to the Paris committee.

Turkey.—It is said in the Augsburg Gazette, that the disordered finances of Egypt will not enable the Pacha any longer to support the troops of Ibrahim in the Morea. The expedition, it is asserted, had not yet departed from Alexandria. The circumstance has occasioned much embarrassment at the Porte.

Portugal.—The legislative chambers were opened at Ajuda with great pomp on the 30th October. The Duke of Cadaval was President, and the Cardinal Patriarch Vice-President of the Chamber of Peers. A committee of two peers and two deputies were appointed to introduce the Princess Regent. On their conducting her to the throne, she delivered an address of some length, characterized by the most liberal and enlightened sentiments. The advantages of the recent change in the government of the kingdom are described, the relations of the country slightly touched on, the duties of chambers pointed out, the necessity of public education inculcated, and a better understanding of the true principles of government manifested, than, we had supposed, had yet prevailed in Portugal. She concludes by the emphatic remark—"*We have found Portugal languishing and diseased; let us leave it flourishing and full of life.*" Two deputies were then appointed to tender to the Princess the oath of fidelity to the constitution, according to the form prescribed in that instrument itself; and after taking it, she retired amidst the thunders of cannon.

The revolt in Algraves, (Portugal), is entirely at an end, and the rebels have retreated into Spain, where, to the number of 700, they are in the most abject distress. The Spanish government gives each one a ration a day, of bread and vegetables.

Illuminations and other expressions of public joy attended the opening of the chambers; and the Lisbon papers are animated in their expressions of exultation at so glorious an event.

Revolution in St. Domingo.—By the Ann Maria, from Falmouth, (Jam.) we have received papers to the 22d November, inclusive, from which we have copied the following:—

A revolution has taken place in St. Domingo, in consequence of the coercive measures resorted to for the purpose of enforcing their free labourers to cultivate the soil for their own maintenance, and towards the support of the government. Mr. Lister, the vice-consul at St. Domingo, has arrived in this island in an American vessel from Hayti, and brings the intelligence. The Harlequin proceeds this morning for Port au Prince, to afford protection to the British subjects resident there. Capt. Elliott, of that vessel, was at a private party in Spanish Town, on Thursday evening, and received orders to join his ship that night. Other vessels of war are to be sent up to St. Domingo. Various reports are in circulation upon this subject, but we forbear mentioning them till more authentic particulars reach us.

West India Trade.—Capt. Beecher, of the brig Gold Hunter, arrived at New Haven, in 16 days from St. Kitts, informs that a proclamation had been issued by the admiral on that station, ordering that all American vessels in the ports of the British islands, on and after the 1st of December, unless detained for ballasting, be seized and disposed of according to the terms of the act prohibiting the intercourse between those islands and the United States; and also announcing that all English vessels from other islands with American produce on board, would be seized and confiscated according to act of Parliament.

DOMESTIC.

Congress.—No business of importance has as yet been transacted in either house of Congress; but numerous resolutions have been passed in both houses, referring to committees various subjects for consideration, upon which reports will hereafter be made, which will probably afford sufficient employment for the present necessarily short session.

The Secret out.—The New-York Evening Post, of Wednesday last, says—"We learn by the National Intelligencer, that the despatches brought by Mr. King, late secretary of legation to the British court, and by Mr. Waring, the King's messenger, and which were very sagaciously suspected to be pregnant with causes of war, have been opened at Washington, and their contents found to be perfectly innocent and pacific. They are said to contain a convention concluded at London, adjusting the misunderstanding between the American and British governments, in consequence of which the execution of the provision in the treaty of Ghent, for making an indemnity to the owners of property carried off by the British forces, has hitherto been delayed. This convention is yet to receive the assent of the President and the Senate. Exclusive of this document the despatches are said to contain nothing of importance."

Canal Commerce, Revenue, &c.—The early friends and steadfast *advocates* of the system of internal improvement which was finally adopted in this state have the most abundant cause of triumph; for their most sanguine anticipations, anticipations which at the time were by many pronounced to be the mere day dreams of overheated imagination, have been more than realized. By an exhibit from the Comptroller's books, of the returns made to him by the different collectors of toll, it appears that the amount received this year, is $765,780 10, which is $15,780 10 greater in amount than was estimated by the canal board, and is $145,436 16 more than the sum received in the year 1825. The amount of toll received for the current year, is given as follows, viz:—

On the Erie Canal,	$686,700 30
Champlain Canal,	76,062 95
Cayuga & Seneca Canals,	3,016 85
Total amount of tolls,	$765,780 10

The whole number of boats that arrived at, and departed from Albany, in the year 1826, is 12,856.—*Alb. D. Adv.*

New-York Oyer and Terminer.—On Wednesday last, the jury found a verdict of guilty against Thomas Hyatt, in relation to the late monied conspiracy in that city, and acquitted S. D. Jackson, who was indicted with him. Samuel F. Lambert has since plead guilty to the indictment against him.

Conviction.—At the court of oyer and terminer held at Cooperstown, for Otsego county, last week, Judge Nelson presiding, David Darby was convicted of the murder of Smith B. Reynolds, of Cherry-Valley, on the 26th September last, and sentenced to be hung on the 9th of February next. This will have been the first execution that has occurred in that county.

Steam-Boat Accident.—On the 4th inst. the boiler of the steam-boat Union, when about 50 miles from Cincinnati, burst, producing instant destruction to the boat, and killing and wounding several individuals. The boiler passed thro' the boat under the forecastle, and she sunk instantly. There were four persons killed, and several badly wounded. The engineer was among the killed.

A Ticket-Buyer.—An old man, well dressed, was recently brought before the police at Philadelphia, charged with picking the pocket of a poor man, a workman in a furnace. In answer to questions put by the mayor, the prisoner declared, "that he was nearly sixty years of age; that he was reduced to poverty and desperation by gambling in lotteries; that he had within the last forty years spent twenty-three thousand dollars, or more than 500 dollars a year; and that he had never drawn a prize of any importance." He was committed for trial at the approaching mayor's court.

There was exhibited, a few weeks ago, in a boat at the Market-street landing place, Steubenville, the bones of a nondescript animal, one of which is 20 feet in length, 8 in width, and weighs upwards of twelve hundred pounds. The back bone is 16 inches in diameter, and the ribs are 9 feet in length. It is calculated from the size of the bones, that the animal when living must have been about 50 feet in length, 20 to 26 feet in width, and about 20 feet in height, and that it must have weighed at least 20 tons.—These bones were found near the Mississippi river, in (we believe) Louisiana; and form the greatest natural curiosity that we ever beheld. This animal must have as far transcended the mammoth in size, as the mammoth a small dog.—*Col. Ohio Herald.*

ONEIDA EVANGELICAL ASSOCIATION.

The following is a list of donations made to this Association:—

A. B. Johnson,	$10 00
Abraham Varick,	20 00
A. Seward,	10 00
Samuel Stocking,	15 00
A. Cooper,	10 00
Alexander Seymour,	10 00
J. W. Doolittle,	10 00
B. W. Thomas,	10 00
T. & C. Hastings,	10 00
A Friend,	2 00
Parmele & Brayton,	10 00
George Brayton,	10 00
Henry Huntington,	20 00
George Huntington,	10 00
Gurdon Huntington,	10 00
Elijah Worthington,	5 00
Arba Blair,	5 00
W. Wright,	5 00
O. Gridley,	7 50
Isaac Williams,	5 00
Gould Benedict,	5 00
M. Hitchcock,	5 00
O. Manchester,	5 00
G. S. Wilson,	5 00
J. H. Rathbone,	5 00
John G. Weaver,	5 00
Shubael Storrs,	5 00
Luther Holbrook,	5 00
Noah Coe,	5 00
Stephen Hubbard,	5 00
Seth B. Roberts,	5 00
Abijah Thomas,	10 00
Lydia Thomas,	10 00
Charles Morris,	10 00
Moses Bagg,	10 00
Walter King,	5 00
William Williams,	5 00
Philip Thurber,	5 00
Levi Cozzens,	5 00
John Bradish,	10 00
James Dana,	5 00
J. E. Warner,	5 00
W. Walcott,	5 00
John Camp,	5 00
Bildad Merrell,	5 00
Seth Hastings, jr.	5 00
Spencer Kellogg,	10 00
John Wells,	5 00
C. C. Broadhead,	5 00
William Clarke,	5 00
Daniel Thomas,	5 00
Samuel Lightbody,	5 00
T. Walker,	5 00
Charles Mosely,	5 00
Oliver C. Grosvenor,	5 00
Wheeler Barnes,	5 00
Hayden & Foster,	5 00
A Friend,	1 00
John W. Bloomfield,	10 00
Total,	$420 50

CARD.

The Subscriber gratefully acknowledges the receipt of $30, from gentlemen in his congregation, to constitute him a member of the American Home Missionary Society; also, the receipt of $20, from the ladies, to constitute him a member of the American Tract Society.

ALPHA MILLER.

Bridgewater, Dec. 9, 1826.

CORNWALL F. M. SCHOOL.

This institution is by the A. B. C. F. M. formally abolished, and therefore all who have given money or notes, for a new missionary building, and have received duplicate receipts from the subscriber, in the year 1824, are informed that by applying to Mr. Philo Swift, of Cornwall, the treasurer of the building committee, their donations and notes will be returned them. If they do not apply in due season, it will be presumed they relinquish their claims, and their donations will be appropriated for the expenses of the late school, or be committed to the disposal of the A. B. C. F. M. All donations for the institution obtained by the subscriber, in the summer of 1823, were acknowledged in a quarterly report of his, published in the succeeding October; all which sums were by the donors left to the discretion of the agency, excepting two donations expressly designed for a new building, and which will be restored to the donors if called for. TIMOTHY STONE,

Sup't of Donations to the late F. M. S.

Cornwall, (Conn.) Nov. 24, 1826.

Tract Operations.—The Rev. Orman Eastman, who was engaged from May 16th to Nov. 13th of the present year, as agent for the American Tract Society, in the western district of this state, has made an interesting report, which may be found entire in the Tract Magazine for December. During the period mentioned, he travelled 2293 miles, preached 115 times, assisted in organizing 65 auxiliaries, and visited 10 that had been previously formed, which together have already remitted to the Parent Society, $1310. He also collected $507 75, to constitute individuals directors and life members. Travelling expenses, *thirty-three dollars and fifteen cents!* an amount hardly sufficient to defray the like expenses of some who are loud in the cry of "extravagance" against this and kindred societies, for a single day.—*N. Y. Obs. & Chr.*

American Sunday School Union.

Mr. A. CLAXTON, late Agent of the American Sunday School Union, having resigned, and that office being abolished, all orders for books, and other communications relating to the affairs of the Society, must be addressed to the

"CORRESPONDING SECRETARY,
American Sunday School Union
13, *North Fourth Street,*
Philadelphia."

MARRIED,

In Washington city, Hon. *Henry C. Martindale*, a member of Congress from this state, to Miss *Olivia F. Ewell*, of Washington.

DEATHS.

In Aurora, Cayuga co. on the 9th inst. Hon. *Jedediah Morgan*, late a member of the Senate of this state from the 7th district.

In New-York, on the 19th inst. very suddenly, *Jonathan Little*, Esq. aged 70.

In New York, on the 26th inst. Maj. *William Wilcocks*, aged 75, an active officer of the revolutionary war.

Carpets—Carpets—Carpets.

No 62, Genesee-street.

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

Utica, December 19, 1826. 51w6

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 48

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

New Books.

JUST received and for sale, by HASTINGS & TRACY—The Justice's Guide, or Dictionary for Justices of the Peace in the state of New-York: By a Gentleman of the Bar. Also, The Clerk and Magistrate's Assistant.

Also, The London Practice of Midwifery, including the treatment during the puerperal state, and the principal infantile diseases.—To which is added, Notes, Plates, & Denman's Aphorisms. By an American Practitioner.

Utica, Dec. 12, 1826. 50

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

PRAISE.

Hark! the hymn of praise is pealing,
Loud, triumphant to the skies!
Softer now, now softer stealing,
Faintly on the ear it dies,
Now again the chorus swelling
Like the shout of victory.
Praises every note is telling:
Praise is all the melody.

Listen! now the sound is dying
Like the breath of summer even;
Raptur'd angels swiftly flying
Waft it to the gates of heaven.
Still a ling'ring note is sighing;
Still a strain falls on the ear;
'Tis the echo, faintly rising,
With the chorus full and clear.

Oh! what music is devotion
Breathing in a hymn of praise!
Seraphs, listen with emotion,
And a heavenly chorus raise.
But when saints shall meet in heaven,
Sweeter far the notes shall ring;
Praise shall then be ever given—
Souls in bliss shall ever sing.

DIFFERENT DEPARTMENTS IN MUSIC. NO. XX.

ORATORIOS—THE CREATION.

The style of Haydn, as exhibited in the Creation and other compositions of a similar character, differs from that of Handel, in several important particulars.

In the first place, it is more modern. This circumstance alone would give it great interest to modern amateurs and executants. The science of music is so progressive in its nature; the style of harmony and melody is so constantly subject to change; and the leading traits in execution, are so much affected by innovation, and by the caprice of performers, who take the public favour by *storm*, rather than by free consent; that every thing in the shape of an oratorio, which is old, will of course be set aside in favour of modern productions. The circumstance that the "Creation" is now preferred to the Messiah, is therefore no real proof of its intrinsic superiority. It may be more agreeable to modern ears, and to the taste and fashion of the times, and still give less evidence of surpassing excellence than its predecessor has done. This principle, as applied to music, is perfectly settled; so that it would be entirely consistent with good taste, to pay our distant veneration to an old oratorio, which is still unrivalled in its intrinsic merit, and to pay our immediate court to the new one, which is in many respects inferior.

In the second place, there is a difference between the two oratorios in question, on the score of instrumental accompaniment. The vocal music of Handel continues in favour; but his instrumental compositions are now scarcely heard with pleasure or patience. His expressive recitatives, his impassioned solos, and his thundering choruses, can claim no parallel even in modern times; and when these are well executed, (which indeed they seldom are), they will richly atone for any barrenness that is felt in the instrumental department. Haydn, on the other hand, places his chief strength in the instrumental department. His orchestras are made to give utterance to sentiment and to description; and his voice parts seem to be little else than accompaniments, which act as commentators or interpreters. The latter, for the most part, when taken separately, have little interest or significance. They are comparatively easy of execution; though to the eye of the superficial executant thay may seem to embrace many difficulties. The intrinsic merits of the Messiah, then, must rest on its voice parts, while that of the Creation must rest chiefly on its instrumental; and since the latter department is more subject to change, innovation and caprice, than the former, it is fair to presume that the Creation will have a more short-lived popularity than its friends had at first anticipated. This, indeed, has turned out to be the fact in Europe. Dr. Busby, a critic of no mean sagacity, declares, that *as an oratorio*, the composition has entirely *failed*.

But in the third place, the greatest difference of all is on the score of descriptive imitation. Handel's music is beautifully imitative, for the most part in subservience to sentiment, while Haydn's imitations, though often far fetched, and abortive, are frequently so palpable, as to savour of mimicry. This last was a great oversight in the design of the artist, which arose from his partiality to instruments, the imitations of which must of course be more exact and palpable, in proportion to the general obscurity of their language of expressiveness. The music of the flagelet, for instance, must have considerable resemblance to the singing of birds, before we can understand its design of imitating them; and it must have a still more distinctive melody, if we are to recognize in its notes the language of any bird in particular. The word "dove," uttered by the vocalist, as at page 68, however, puts us at once in full possession of the imitation; and the voice added to the accompaniment renders the idea so prominent and palpable, that we are led, for the time being, actually to forget the great energies of creative wisdom, for the contemplation of mere *dove-houses*.

This species of oversight frequently occurs in the composition before us; and it is this more than any thing else, we believe, which detracts from its intrinsic merit. The oratorio of the Creation is full of genius, and science, and elegance, and beauty. Many of its strains are truly enchanting; others are highly descriptive, or impassioned, or powerful; but the frequent recurrence of what may be called the mimicry of imitation, mars the general sentiment, and lets down the dignity of dramatic representation.

As to that kind of imitation which depends wholly on the principle of association, the most we can say is, that it should be sparingly used. Haydn, however, has attempted every thing with it; and his is perhaps a sin which belongs in common to the musicians of the German school. In his introduction, he undertakes to represent chaos by a long succession of scientific discords, which might as well express the flounderings of horsemen in the mire, as any thing else; and his representations of rain and snow, &c. are scarcely more intelligible.

But setting the imperfections of this oratorio aside, its many beauties will secure it, for a time, a high place in the esteem of musicians. The airs, "Now vanish," "Softly purling," "With verdure clad," "In native worth;" and the choruses, "Awake the harp," "The heavens are telling," &c. &c. will long be the delight both of the amateur and of the unpractised ear.

The words were originally German; the translation is but an indifferent one: and the piece, on the whole, is by no means to be taken as an entire model of excellence. Much less does its general character entitle it to a high rank in the class of *sacred* oratorios. Its *secularity* of character is generally acknowledged.

Miscellaneous.

GERMANY.

From one of the last publications of the Continental Society, we have learnt, (says an English Magazine,) some melancholy facts as to the state of religious liberty in Germany. Very few bibles are in existence, and one man alone is allowed to sell them; his monopoly places them far above the reach of the poor. Bible societies are not only severely prohibited, but to enter into connexion by letter or otherwise with the Bible Society, is punished with the greatest severity—usually with exile. Of late the Protestant ministers have been obstructed in their half-yearly visits to their flocks, by the Catholic priests, whose walk I am told, is now as scandalous as that of their predecessors before the reformation; and their sermons consist generally of anecdotes of the common occurrences of the week, and comments upon them. On this account they are afraid to let protestant ministers come among them, lest they should perceive the difference, at least in the externals of christian worship. About a month ago, a minister was threatened, in a village belonging to his parish, if he did not desist from teaching, he should be expelled by military force. Another grievance, under which the Protestants labour, respects their burial places, where, though the law allows them equal rights with others, the bigoted priests will not allow them to bury their dead, except in some remote corner, usually assigned to criminals. Many, tired of oppression, go over to the Catholics, especially among the lower orders in villages, who, being peasants, are worried by their employers till they are drawn over. On the other hand, a Catholic who offers to join the protestant church, is obliged to be examined during forty-two successive days, an hour each day, upon the grounds of his new faith. If he is not well versed in scripture, the priest succeeds in puzzling him, and he is not allowed to carry his determination into execution; but if he remains firm, the priest gives him a certificate, stating that the bearer is so hardened in ignorance and unbelief, that he is now given over to his fate. With this he goes before a magistrate, who often leads the poor fellow about for twelve months, before he grants him permission."

From the American Tract Magazine.

A STRIKING TRACT ANECDOTE.

A respectable merchant of one of our principal cities, was travelling, about five years since, in the county of B. in the state of New York, and arrived on Saturday evening at a public house, where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two or three families removing to the new settlements, he began the distribution of a tract to every individual, presenting the tracts in a respectful manner, and recommending them for the pleasure and as he hoped advantage which he had derived from their perusal. To the families which were removing to the new settlements, he gave several, to be carried with them to the place of their destination, Before he had finished the circle of his distributions, he offered a tract to a poor man, who declined accepting it, saying, "It's of no use to give one to me, sir, for I can't read it." "Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you." "Yes," said he, "my wife can read, but I have no time to hear it read." "You certainly can hear it read to-morrow," said the merchant, "which is the Sabbath." "Sir," said he, "I have no more time on the Sabbath than any other day; I am so poor, I am obliged to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood." "If you are as poor as that," said the merchant, "you must be very poor." "I am," said he, and proceeded to mention that he had no cow, and his family was very destitute. "It is no wonder you are poor," replied the merchant, "if you work on the Sabbath. God will not prosper those who thus profane his day. And now," said he, "my friend, I have a proposition to make to you. You, landlord, will be my surety, that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little for your necessities the easiest way you can, and on Monday morning provide a supply for the week, and hereafter, leave off your other labours every week, early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath; reverence that day; and at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you to the amount of *one hundred dollars*." The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this, their interview, which had been continued for a considerable length of time, and withal a very serious one, was closed.

A SECOND MEETING.

About five months afterwards, the merchant put up again at the same public house for the night; and before he retired to rest, began, as before, to distribute to each person present a tract. He observed a plain but well dressed man, who seemed to be eyeing him with special interest, and who when he approached him, said, "Did you never distribute tracts here before, sir?" "Did you not four or five months ago, give a tract to a man here, who said he worked on the Sabbath?" The merchant, who, as the time for fulfilling his engagement had not arrived, had not before thought of it during the evening, then replied that he recollected the circumstance very well. "Well, sir," continued the other, "I am that man. I carried home the tract you gave me," (it was the tract entitled "Subjects for Consideration," No. 46,) "and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the tract aloud. So much affected were we with the tract, and with what you had said, that we scarcely slept any all night. In the morning we rose; I went and procured a handful of wood, with which to get our breakfast; and after breakfast was over, we sat down and read the tract again. By and by, one of our neighbours came in, as was usual, to loiter away the day in vain conversation. We told him what had happened; he said you was right; and my wife then read the tract again to him and myself. Other neighbours came in, and we did the same by them. They came again the next Sabbath, and we again read the tract to them; and now, sir, we have at my house, every Sabbath, a religious meeting; that tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers!"

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money. How much am I to pay?" "O nothing, sir," replied the other; "I never prospered so as I have since I observed the Sabbath to keep it holy.—When I saw you before I had no cow. Now we have a cow, and all our wants are comfortably supplied. We were never so happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant, that he never had known such an alteration in a neighborhood, as had taken place in that since he was last there. Before, the whole neighborhood spent their Sabbaths at work, or in visiting, fishing, hunting and other amusements; but now they were seriously attentive to the subject of religion, and met every Sabbath for the worship of God.

From the Recorder & Telegraph.

PENURIOUSNESS OF CHARITY.

The receipts of the American Board of Foreign Missions, the past year, were about 60,000 dollars. This is a very respectable income, though (it should be remarked) considerably less than the regular operations of that institution will greatly need the current year. But what a vast amount of moral power has been expended in order to procure that sum of money! Of the labours of the executive officers of the Board, I need say nothing, except that they have not been idle at their post. The travelling agents of the Board have been active and able. The collectors of the thousand subsidiary associations, have been diligent and faithful.—Many persons whose minds are of a high order, have also made speeches, and preached sermons on the subject of foreign missions; and missionary sermons, reports of auxiliaries, and abstracts of speeches, have been printed and circulated all over the country. Moreover, the Board has sent forth its own annual report, filled with interesting facts, and has accompanied it with various other documents of a kindred nature, and the same design; and not less than 12,000 copies of its monthly publication, the pages of which have been occupied by the most animating accounts of religious intelligence from heathen nations, have been sent every month through the land. Add to this, the private correspondence of missions, and of the friends of missions—the official correspondence of the public functionaries--the exhortations at a thousand monthly concerts—the force of bright examples, which the God of grace has scattered through our states—the influence of religious publications, which are issued on individual responsibility, in every district—and the co-operating agency of kindred charities; and an amazing weight of most urgent motive is seen to bear on the general spirit of christian benevolence, and all tending to augment the contributions in aid of missions to the heathen. And yet, after such a vast exertion of moral power upon a rich christian community, for a whole year, and in behalf of a most excellent object, only 60,000 dollars have been obtained!

From each of the other departments of benevolent operation, we might draw an illustration like the above, to deepen the coloring and strengthen the effect of the picture; but it is not necessary.

Is it hard, does it cost much sweat of the brow and many painful efforts, to earn money and accumulate property? It is harder, it costs more varied, painful, unremitted efforts, to get a small per-centage of it from the hands of christian people, for the service of the Lord, after they have acquired it. It requires more expense of nerve, and muscle, and talent; more time and hard labour; more thought and plan; more activity, and vigilance, and perseverance, to procure money for the noblest of all the objects which solicit human attention, than it does to procure and save the same sum from the commerce and business of the world.

AWFUL END OF AN INFIDEL.

A minister of the gospel who lives at Manchester, was met in the street by a stranger, who asked him if he was a minister, and requested him to go and see a poor dying man, who was in a most deplorable state of mind. On reaching the house of the dying man, he found him in a most pitiable condition. The man was aware he was about to enter into eternity, and was utterly without hope. He told the minister that he had joined himself with a set of men who had ruined him forever. He said that on a certain evening he had assembled with a large party of them, with the express purpose of *burning their bibles*, which purpose they effected with every mark of contempt they could possibly heap upon this blessed book. The poor man further said, that he had never had one moment's peace since, and this dreadful act lay on his conscience like a dead weight. The minister endeavoured to point him to the Lamb of God who taketh away the sins of the world, and spoke to him of the love of him who commissioned the apostle to preach in his name, repentance and remission of sins, beginning at Jerusalem; and the poor man appeared to be more tranquil, and to listen with more composure to what was said. At this time some of his companions in sin came into the room. At the sight of them he shuddered and shouted aloud, and then fell to cursing them all bitterly; told them they had ruined his soul, and again cursed them all to hell flames, till his body being worn out with the violence of his exertions, he sunk down and expired.—*Home Miss. Mag.*

RELIGION OF THE FASHIONABLE WORLD.

There is so little of the Author of Christianity left in his own religion, that an apprehensive believer is ready to exclaim, with the woman at the sepulchre, "They have taken away my Lord, and I know not where they have laid him." The locality of hell and the existence of an evil spirit are annihilated, or considered as abstract ideas. When they are alluded to, it is periphrastically; or they are discontinued, not on the ground of their being awful and terrible, but they are set aside as topics too vulgar for the polished, too illiberal for the learned, and as savouring too much of credulity for the enlightened.—*Hannah More.*

Marriage Present.—At the marriage ceremony of a friend of mine a short time since, I was pleased to see the venerable grand-sire present to his adopted grand-son and only granddaughter, a handsome quarto Bible. His whitened locks and deeply furrowed countenance, spoke of the many years he had passed, and of the few if any that remained for him on earth. He made a very appropriate and affecting address, which he concluded with a benediction on the newly married couple. With the endearing object of his affections, he gave the richest boon of heaven to man. Under these circumstances, the gift of a family bible is peculiarly pleasant and appropriate; and I doubt not that much good will result from the more frequent practice of it on such occasions.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Rensselaer Oswego Academy.

THIS institution is now under the care of Mr. WILLIAM C. WHITE, a recent graduate of Williams' College, a young gentleman of fair character and respectable attainments. Board and Tuition as reasonable as at other similar institutions. ELIAS BREWSTER,

Pres't of Board of Trustees.

Mexico, Dec. 1, 1826. 49

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.